

# RELIGIOUS INTELLIGENCER.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

No. 5.

NEW-HAVEN, JULY 1, 1820.

Vol. V.

## A NATIVE CONVERT IN CEYLON.

It is a sentiment often advanced, and perhaps generally believed, that there is naturally an inferiority of intellect in the African, the Aborigines of this country, and perhaps in all uncivilized nations. It will be difficult to ascertain this fact from any partial experiments that have been made, or that can be made, in one or two generations. In judging of our own attainments in knowledge, it will be impossible duly to estimate the advantages we derive from the aid of science and civilization, under which the mind is constantly enlarging, and the finer feelings are cultivated; but more especially from the light of the Holy Scriptures, which we are taught from our infancy, and from which we derive a knowledge of God and of ourselves that can never be acquired by the light of nature.

If we take for our standard specimens of native genius that have been given by some of the new converts to Christianity from among the heathen, we fear we shall fall in the back ground by the comparison: at any rate, if we look at the attainment in Christian knowledge made by some of these children of the woods, in one, two or three years, by barely perusing that volume of inspiration which we ought to have studied all our days, we shall find abundant reason to be humbled and ashamed.

We could point to a number of specimens which have appeared in our former volumes, as evidence of superior attainments in the native converts; but we shall here only refer to a letter in our last Number from Catherine Brown, and the following letter from Gabriel Tisserra, a native convert in Ceylon, to Dr. Worcester. The Rev. Mr. Meigs, who forwarded this letter, considers him a great acquisition to the Mission, and says:

He is a young man of distinguished promise. Since he has become hopefully pious, we regard him with new and increased affection, and think his connexion with our mission of very great importance. He possesses talents of a superior order, and an ardent thirst for knowledge; and, so far as we can judge, possesses sincere piety. He is now well qualified to act as a catechist among the people; and at no very distant period he will probably be well qualified for ordination. He shows a strong desire to be permanently connected with our mission, and we are certainly no less desirous of such an event. He manifests

a fervent love for the souls of this miserable people, and I have strong faith to believe, that he will be made, by the blessing of God, an instrument in the conversion of many souls. Indeed his labours have already been attended with the divine blessing. He expects, in the course of a few weeks, to visit Columbo, and intends, if possible, to bring his mother\* and only brother to reside permanently in this place. We shall in the first instance, be under the necessity of advancing some money to provide them a small house; but the object to be accomplished is very great, and will, we think, justify the expense.

On the 10th of October he came forward, and before many witnesses made a profession of his faith in Christ, and was admitted to our church. It was a day long to be remembered. He is the first native whom we have received to our communion. O may he be the first fruit of an abundant harvest.

You will be able to judge with tolerable accuracy the progress which Gabriel has made in the English language, after reading his letter. After he had written it once, I corrected some of the obvious mistakes, and suggested a few alterations and additions. With this exception you may be assured, that both the sentiments and phraseology are entirely his own. Indeed he understands the grammar of the English language very well, but lacks experience in composition. It is extremely difficult for a native of the East to acquire a correct English idiom. He, however, has made very considerable advances towards the attainment of it.

*Letter from Gabriel Tisserra to the Corresponding Secretary of A. B. C. F. M. dated Batticotta, Jaffna, Nov. 16, 1820.*

REV. AND DEAR SIR—Though nearly unknown to you except by name, yet

\* His father died about six months ago.

having some knowledge of your character, and knowing the connexion that subsists between you and the American missionaries in Jaffna, I take the liberty to write to you. I know that you are a friend to all who love the Lord Jesus Christ. When I consider that I am writing to a friend whose face I never saw in the flesh, but whom I hope to meet in the kingdom of heaven, where we shall unite in the pleasant employment of loving and praising our Redeemer—my heart glows with warm affection towards you, and towards God my Saviour, who hath inspired such a hope in my breast.

The idea, that the children of God in America, and converts to Christianity in this heathen land, though separated by distance of place, are yet praying to the same God, loving the same Saviour, and communing together through the same Spirit, has been a great comfort to my soul. When I read of revivals in that land, and of what Christians are there doing for the spread of the Gospel, I feel a peculiar affection for them. When I see the heathen around me worshipping idols, sacrificing to devils whom they call gods, given to all kinds of vice, wholly ignorant of God who made them and of the Saviour who redeemed them, and void of all just ideas of future retribution,—my heart is moved with compassion towards them: I am anxious to do much for their salvation, and it is my wish to spend my life in the service of Christ among the heathen. I should be greatly discouraged did I not know that Christ had promised always to be with his faithful servants. But when I consider the promises of God in his word, and that we in this heathen land are not alone, but that all the Christian world are praying for us, I am encouraged to go forward in the strength of the Lord, and to do what I can in this glorious work.

I will now attempt to state to you some of my feelings before, as I hope, God had mercy on me. I was born and educated a Roman Catholic. I was in some degree zealous and strict in my profession, till, as near as I can remember, my thirteenth year, when, getting

into the company of some bad young men, my mind was corrupted. By the influence of these young men, and the bad books they gave me to read, I left off attending church, and was almost ready to laugh at religion. I did not believe that the Word of God was true, nor did I care for the things contained in it. In short, I had no relish for any thing serious; but on the contrary, I recollect very well that I had the most bitter hatred to every thing which had even the appearance of religion. In this dangerous condition, dear sir, with a heart full of pride on account of my supposed attainments, I went to your missionaries, who had a few weeks before arrived at Columbo, and they were kindly pleased to instruct me.

I remember one remarkable instance of my unbelief and hatred to serious things. The Rev. Mr. Meigs attempted to speak to me on the importance of having a new heart, &c. Having a hatred to such talking, I first tried to wave the subject by calling his attention to various objects that were in the room. But seeing that he was determined to pursue his topic, I became so impatient, that I exclaimed, "I beg, I beseech you, sir, to say no more to me on this subject." Such were my feelings that he could by no means persuade me to hear him. I manifested so much impatience, that he was, no doubt with grief, obliged to leave off for the time.

I remember some other circumstances like the following, viz. that instead of saying, God has granted me these mercies, I was used to say, 'Nature has granted them.' Instead of saying, that God in his providence has done so, I was used to say, chance has done it.' I thought, and many times said, the universe has existed from eternity. It never was created, and it never will end. I denied the resurrection of the dead. I thought that there would be no such thing as a final judgment—that the earth would not undergo those changes which the Holy Scriptures foretel—that the miracles recorded in Scripture were all fabulous—that the Bible is but a device for deceiving men, and that since there is no such thing as revelation, one reli-

igion is as good as another. I was used to say, that I would welcome death, because it will be an eternal sleep: meaning that my soul will be annihilated. The causes of disease and death, I argued, are no more than the necessary operations of nature, and that the soul is created and destroyed by chance. I had not the least fear of God before my eyes. I was literally living "without hope and without God in the world." I neither prayed to God as Protestants do, nor invoked the saints as Roman Catholics do. I sometimes went to a Protestant meeting, sometimes to a heathen temple, and sometimes to a Roman Catholic Church. I cared little about any of them; only when in the last mentioned, I did some ceremonies to please my friends. This was about my sixteenth year.

About this time I engaged to serve your missionaries as an interpreter, and therefore accompanied them from Colombo, (my native town,) to Jaffna, where I have ever since served them in that capacity. Since I came to Jaffna, they occasionally talked with me about the state of my soul, but apparently in vain. They put religious books into my hands, and recommended them to my attentive perusal, but I could not be persuaded to read them. About this time, I found my mind gradually believing, or rather forced to believe, the sacred truths which I was the medium of communicating to others. At length my doubts were removed, and my mind was convinced that I was in the road to destruction. But I am surprised to think, that notwithstanding this rational conviction, I delayed repentance, and thought I could repent when I came to die, and that religion, if attended to in my youth, would destroy the hours of my pleasure. I never prayed. I took my meals, laid myself down to sleep, and rose in the morning, without ever thinking of the Author of all my mercies. Sabbaths were sometimes spent in reading serious books, but they did not interest me, and I found no enjoyment in the Sabbath. I still showed a decided hatred to religion, and I add with grief, that I yet continued to undervalue the sacred Scriptures. I would read any book but the Bible;

and would hear any thing but serious conversation.

Blessed be God, that he did not cut me off when I was walking on the brink of hell. About last December, I was alarmed about my condition, and took myself to prayer; made some resolutions, and compelled myself to keep the Sabbath, as I then thought, and to love the Christian ordinances, such as public and social worship, &c. I often made resolutions, and as often broke them, till at last, finding myself totally incapable of doing any thing to help myself, I saw the need of Christ, and of humbly taking my place at the foot of the cross. Such, dear Sir, had been my feelings, before, as I hope, I found mercy of the Lord.

I now proceed to tell you of my present feelings. I sincerely tell you, that I find my heart to be full of evil; or, as the Apostle says, "exceeding sinful." I cannot express the painful feelings which I sometimes experience on account of sin. About the latter part of March last, I had a hope that God had mercy on me. I still hope with trembling, that I have passed from death unto life.— Sometimes I have peace of mind. I am taken with things above: I mean, that my mind is occupied with things which belong to the kingdom of heaven. On some occasions, especially when I draw near to God in prayer, I realize death and the resurrection, and contemplate the glory of God, the love of the Saviour, and the happiness of heaven, with great delight. I want to be free from sin. I should feel it my great delight to spend and be spent for God. I often think of the day of Judgment. Time is short; eternity is near. The world is no more charming as it once appeared to be. It is full of sin and misery. I pray for and expect the time when the earth shall be filled with the knowledge and glory of God, Jesus is the lovely theme upon which my heart delights to dwell. Into his hand I commit my soul. He is the rock of my defence. He is my hope, my life, and my all. Him I should praise before the heathen. O, for a heart of gratitude.

I am sincerely sorry that I do not

love my dear Redeemer as I ought. But alas! dear Sir, facts compel me to say, that there are seasons when my affections wander from God. Then I see that my heart is not wholly sanctified. I think also, that I feel in my heart something of the warfare which the Apostle describes in the 7th of Romans. "*For what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law, that it is good. For the good that I would I do not; but the evil which I would not, that I do.*"

I earnestly beseech you to pray for me. Please to pray the Lord, that if he has begun a good work in my heart, he may carry it on to perfection. Pray that I may enjoy more of God, and that I may love my Redeemer better than my soul. Thus far, my dear Sir, I have dwelt on the state of my mind. You will please to excuse me.

I am sincerely happy to relate the pleasing circumstances of two young men belonging to the school at Batticotta, who, I hope, have found Christ dear and precious to their souls. One of them was a professed nominal Christian, the other a strenuous heathen. The former has been serious ever since he came to Batticotta, and the more so of late. A few months ago, he felt that God had had mercy upon him, and changed his heart. His subsequent conduct proves that he is sincere. He gives, as far as I can see, some evidence of real piety. The other, amidst constant exhortations to repent and receive Christ, had continued to hold his heathen practices till about seven months ago, when he was alarmed about his situation—began to be in great distress of soul—had deep sorrow for sin, and was frequently sighing, weeping, and praying in secret. Thus he continued a few weeks, when he felt the love of Christ in his heart. But here I must speak with caution. He prays very fervently in secret, and not less so with his companions. But some time ago he would laugh in his heart at those who pray. I see a change in his general conduct. He is usually alive to the things of religion, and the more so on particular occasions.

The Rev. Mr. Meigs holds a meeting with the young men in the school every Saturday evening, when we tell each other our feelings and experience during the week past, and pray for the blessing of God on the ensuing Sabbath. This meeting has been continued now more than a year. It has done, I hope it will do much good.

I am happy to tell you, that since we (the abovementioned young men and myself,) felt the great love of Christ in our hearts, we have continued frequently to speak to each other about our religious experience. On the 7th of July last, we began to have a short, but regular meeting every evening, in which we exhort, warn, and pray for each other. The meeting has generally been attended by five young men and one boy, who are serious. Pray, dear Sir, that God's blessing may attend us; that God's Spirit may be poured out on this place; and that multitudes may be brought into the kingdom of Christ.

I add something respecting the late Rev. E. Warren. Mr. Warren was the first who instructed me at Columbo. He attended me about three months, when he left Columbo for Jaffna. I often conversed with him after he came to Jaffna. He spoke to me considerably during his last sickness, before his voyage to the Cape. He was always kind and faithful to me. I can now remember something of his conversation with me, and some of his advice, warnings, and reproofs, which I hope have been blessed to my soul. His memory is ever sweet to me, and I sometimes have many agreeable associations in my mind, which render my remembrance of him very pleasing. O may my poor soul be prepared to meet him in the blessed realms of bliss, where friends meet to part no more.

In connexion with what I have said of Mr. Warren, I would mention some pleasing circumstances that have lately taken place in Tillipally. A pious young man, named Nicholas, of whom I think the Rev. Mr. Poor has already written to you, forms a great addition to the mission, and has, I know from my personal acquaintance with him, an ardent love to

immortal souls. He affords great assistance to Mr. Poor, is, and I hope will continue to be, an instrument of much good to the heathen around him.

You will be pleased to hear that I find some serious boys at Tillipally. One in particular, who was named *Niles*, by the Rev. Mr. Poor, has a very promising appearance. I mean that he is so with regard to religion. He though young, is a subject of very serious impressions. Next to him is a larger boy, named *Porter*. But since I think you will hear more particularly from Mr. Poor on the subject, I would only make some general remarks on the appearance of things at Tillipally.

As to the boys of the boarding school, they are in a very promising state, both with respect to religion and learning. The school for heathen girls presents very pleasing appearances. This, I believe is the first school of the kind that ever was in the district; and it will, I hope; be a beginning of much good to these people, both by its own influence, and by its being a good example set before people who have been used to say, that "they have no such customs." I know about four men at Tillipally, who appear to be subjects of serious impressions. A woman, sister to the young man abovementioned, gives some evidence of real piety.

We are placed among a race of benighted heathens, whose gods are the work of men's hands;—who profess to worship devils;—who think that their souls are not superior to the lives of animals;—who do not care for the salvation of their souls;—in short, who know little of God or of a future world. Their standard of morals is very low. They have very inadequate ideas of the great evil of sin. Their temples generally abound with indecent pictures. What they call "sacred books," are full of all manner of vice. Their own vicious lives can be surpassed in wickedness only by their fabulous gods and goddesses. They fear death as a temporal evil. They have strong prejudices against the Christian religion.—These miserable heathens dear Sir, are dropping into eternity almost every day. Their miseries

call aloud for help. I earnestly beseech you, and all those in that blessed country, America, who love the Lord Jesus in sincerity, to do your utmost in order to send us faithful labourers to labour among the heathen, and to win souls to Christ.

I request an interest in your prayers. I send much love to you, and to the Church of Christ of which you are the pastor. I should be happy to hear from you, if amidst all your important duties you can find time to write me a short letter for my consolation and encouragement. With Christian affection, I am,

Rev. and Dear Sir, Yours,

GABRIEL TISSERA.

#### HIBERNIAN SOCIETY.

##### *Influence of the Scriptures.*

With what advantage the Scriptures have been distributed among the Irish Poor, the Sligo Branch of the Hibernian Bible Society bears the following testimony—

Experience has convinced your Committee, that the Poor do not find the Bible that abstruse Book which it is represented to be. They have learned from it the plain, simple, holy doctrines of eternal truth; and pure and intelligible warnings against every immoral practice. They have been taught their duty to their neighbour and their God; and, with respect to themselves, to *live soberly, righteously, and godly in this present world*, and to look, amidst all the trials of time, to the happiness of eternity. The conviction which they obtain, in the perusal of the Sacred Volume, that in it *are some things hard to be understood*, does not produce the fatal effect so confidently predicted of their *wresting them to their own destruction*. *Desiring the sincere milk of the word that they may grow thereby*, they aspire not after things too high for them; and, instead of becoming *setters-forth of strange doctrines*, they receive with *meekness the ingrafted word*, in a spirit of modesty and humility.

#### VISIT OF MR. ROBERT STEVEN TO THE SOCIETY'S SCHOOLS.

In the summer of last year, Mr. Steven undertook, at the request of the Committee, to

visit the Society's Schools, and to endeavour to excite a more general interest in its favour. The Report which he made on his return bears a strong testimony to the order and efficiency of the plans in operation. We shall extract a few passages —

My feelings on sitting down in the midst of a hundred or more poor children, chiefly of Catholic Parents, some of them almost naked, with interesting and intelligent countenances, reading and repeating portions of the Sacred Scriptures — were, indeed, more than I can express. These are destined by Divine Providence to be the Fathers and Mothers of the next generation : how important is it, then, that their minds be freed from the fetters of superstition ; and that they be instructed in their duty to their parents and neighbours—to fear God, and honour the King !

The regulation of the Society, which obliges all the scholars in the senior spelling-class to commit to memory, in each quarter, the four pages of the Scripture Lessons in the Spelling Book ; those in the Spelling-Book reader's class, six pages ; and in the Testament-class, from four to six chapters—was not only generally complied with, but in numerous instances greatly exceeded. Many could repeat whole Gospels and Epistles. One child was able to repeat the whole of the Epistles to the Romans, Corinthians, Galatians, Ephesians, Philipians, and Colossians ; and a little Girl in one of our Female Schools, in her third quarter, not in the Testament class, and consequently not obliged to repeat more than six pages of the lessons, had, of her own accord, committed to memory 106 Psalms and Chapters in the Old Testament, and 60 chapters in the New.

The benefit resulting to the parents and neighbours, from the children carrying home their Testaments and Bibles, is incalculably great. In this way, the Word of God has been introduced into thousands of cabins. The necessity of the parents hearing the children repeat their tasks, brings them, it may be at first unwillingly, acquainted with a Book, against which they had been prejudiced. Their prejudices, by degrees, give way ; and that book which they had never heard mentioned, but to be loaded

with anathemas, now becomes their delight ; and their cabin is soon crowded with neighbours, to hear its wonderful contents. How delightful to see the big tears stealing down the cheek of the sturdy father ! to perceive his rugged temper subdued, and the lion changed into a lamb ! Hence arises that personal, domestic, and social improvement, which is obvious in those districts where our schools have been established for any considerable time.

#### SUNDAY SCHOOL SOCIETY FOR IRELAND.

##### *Increase of Schools.*

Instead of 554 Schools, containing 59,888 Scholars, which have received assistance from the Society, up to the month of April, 1818, the number of Schools assisted by the Society is now 806—containing, by the last Returns, 84,174 Scholars. The increase during the last year, has, therefore been 252 Schools, as above stated, and 24,286 Scholars. Of the number of 806 Schools, 44, containing 3050 Scholars, have failed.

##### *Progress of the Schools.*

While it is pleasing to consider, in this point of view, cases of present disappointment, it is most gratifying to contemplate the situation of the great majority of the schools, which are still actively diffusing around them the blessings of social order and religious principles.

Some of them, also, oppressed by the influence of disease or famine, had, for a time, suspended their operations ; but have since re-opened, with even better prospects than before—some have received a large accession to their numbers, in consequence of the distresses of the last two years : the people in the neighbourhood, unable from poverty to pay the smallest sum to the Day School, have sent their children in numbers to the Sunday School now the only means of education which the neighbourhood afforded—others diminished from the same causes, have recovered their numbers—while some have made an uniform and steady progress, continually increasing, in respectability and strength ; perfecting a well-digested system of instruction,

matured by enlarged experience, and administered by the activity and zeal of a number of benevolent and indefatigable Teachers.

Several of the Schools, carried on by the personal exertions of the Nobility, Gentry, and Clergy resident in the vicinity, seem firmly rooted and established; furnishing an example calculated to encourage others to open similar Institutions, in order to instruct the ignorant and train up the rising generation in the ways of piety and peace; and your Committee have had the pleasure of perceiving that the examples have not been shown in vain.

In some parishes, the Sunday Schools are no longer detached Institutions, at a distance from or unconnected with one another: they spread themselves over the country, affording opportunities of instruction to nearly all the younger part of its population.

#### DOMESTIC MISSIONARY SOCIETY FOR CONNECTICUT AND ITS VICINITY.

*To the Domestic Missionary Society for Connecticut and its Vicinity, to be convened at Colchester, on the third Tuesday of June, 1820.*

REV. FATHERS AND BRETHREN,

The Directors of your Society have endeavoured to prosecute the business, which you committed to them, with fidelity; and they, now, agreeably to your order, report to you their transactions.

Through the kindness of God, we have been able to make some progress in this work of love; But our operations have been circumscribed within narrower limits, than they were in preceding years. Nine Missionaries have been employed; viz. the Rev. Messrs. Cyrus Gray; Joseph Knight, Nathaniel Freeman, William Lockwood, Ashael Gaylord, Ephraim G. Swift, David L. Ogden, David Root, and Anson Hubbard.

The three first of these have a stated charge. Mr. Gray has been supported, by the Society, eighteen weeks at East Stafford; and Mr. Knight, thirteen weeks at West Stafford. The residue

of the year, they are supported by their several parishes. No formal report has been received from either. It is to be presumed, that usual prosperity has attended them in the administration of the Gospel; as nothing adverse has been heard, even by informal report. This Missionary Society, and the churches and people of the state who give it support, must reflect with pleasure, and with gratitude to God, upon the fact; that for three years past, they have been enabled to maintain upon this ground, (which would, otherwise, have been a waste) the stated ordinances of religion; and that these ordinances have been blessed to the salvation of many who were ready to perish.

During the past year, the Rev. Nathaniel Freeman has been installed at Weston. This event was accomplished by the aid of this Society. Application was made by the parish for assistance. Accordingly an engagement was entered into, to employ Mr. Freeman, thirteen Sabbaths, annually, as our Missionary. From his report, it is manifest: that without this help, his settlement could not have been effected. The parish is unusually small and feeble; and not more than one fourth part of the inhabitants in it, are of our religious denomination. The establishment of a minister, has, agreeably to our hope, increased the number of their worshipping congregation; and drawn forth support from resources, from which, previously, none was derived. The people are deeply sensible of the benefit conferred on them; and are animated to exert their utmost power to support the Gospel. No special revival of religion has occurred: but we are happy to report, that several persons have been gathered into the Church.

Mr. William Lockwood has laboured eight Sabbaths at Eastbury, in the town of Glastenbury. No report of his labours has been received.

Mr. Ashael Gaylord spent six weeks, in the service of this Society, at a place called Union Village, in the northeastern section of Colebrook. People of various denominations attended upon his preaching. Generally, a disposition

was manifested to listen to religious instruction. Some individuals, however, contended against the truth, and strove to defend gross and pernicious errors. Even those were found, who denied the Divinity of Christ. During the first half of the Missionary term, general stupidity prevailed. An increase of attention to the subject of religion was, then, visible; ten days before the close of his labours, special impressions were made upon the minds of some individuals: before he left the ground, he numbered ten or twelve of this description; some of them deeply convicted of sin; and two made joyful with a hope of salvation. Four of the five evenings previous to his departure, he spent in crowded meetings of anxious people. In the midst of their solicitude, his services terminated: and for the want of funds, he was not sent back to reap the fruits of his labours; or to report to us the results of these hopeful indications of Divine grace.

At Humphreyville, in Derby, Mr. Ephraim G. Swift has laboured eight Sabbaths; and Mr. David L. Ogden six. An increased attendance upon their ministry was given by the people of the place: and in neighbouring villages, a solicitude to hear them was manifested. Exertions are made to complete the meeting-house, which was last year erected; and a conciliatory spirit is visible between Christians of various denominations. A letter of thanks from the church and congregation has been communicated, expressive of their gratitude for the aid which has been given; and of their conviction that the missionary labours there, had been highly useful. Thirty persons hopefully, had become the subjects of saving grace; while the worshipping congregation had been considerably increased.

Mr. David Root has been employed by the Society twelve weeks. His labours were divided between the parishes of North Stonington and East-Lyme: to each of which they were highly acceptable. Could he have been retained, the people of North-Stonington would have employed him, at their own expense; and would have made a strenu-

ous; and probably, a successful effort to settle him. This parish has, now, a new meeting-house; and a determination is manifested to enjoy the Gospel.

In our Report of last year, some account was given of a powerful revival of religion at Eastford. Having, then, had no formal return from our Missionary there; we were unable to give a particular statement of the effects of that work of Divine grace. Early in the year which has now closed, a Report was received from Mr. Anson Hubbard, who laboured there eight Sabbaths. Entering that field, in the midst of the revival, he was most cordially welcomed, as the messengers of your bounty; as one come *in the fulness of the blessing of the Gospel of Christ*. With the deepest interest the people heard his instructions. So signal were the manifestations of the power of Divine grace, that all gainsaying of the truth was hushed; and all opposition of the work was relinquished. A very considerable number of persons had, already, been added to the church. Twelve united during the service of Mr. Hubbard: several more he left in a state of preparation for the same duty: making, in all, sixty, who, hopefully become pious, during the revival.

A communication of thanks has been received from the committee of the parish, expressing their satisfaction in the missionary; and their belief that his labours were very useful. In the conclusion, they said, "we are now destitute of preaching; but we hope and beg that you will pray for us; that God would send us a preacher, and open our hearts to support him."

Small as the amount of labours now reported is, compared with what was done in preceding years; and with what it would have been desirable to do in this; we rejoice that we are able to report this little. God has undeniably owned these limited endeavours to comfort the feeble; and to gather those who were scattered abroad. Connecting the exertions of this year with preceding operations; looking back upon all the salutary results of the labours of this society; we, gladly seize the opportuni-

ty of asking its patrons, how much more deplorable the ecclesiastical condition of the state, would, by this time, have been, than it now is; had nothing been done to arrest the progress of desolation, and to rebuild the fallen places of our Zion.

The end, indeed, of this Institution is not yet achieved: the health of the daughters of the people of our God is not recovered. Our churches are not, yet, all supplied with pastors: nor are our parishes, all restored to independent strength. But the end is kept, still, in view; and is hailed with a more sanguine hope, than it was, even, in the ardour of our outset. To have kept our ecclesiastical interests, under the blessing of heaven, from a retrograde; is to have done much toward a future progress. Had nothing been done, by this time, the moral waste would, probably, have been, so wide; that a proposal for a Domestic Missionary Society would have produced many desponding sensations. If the progress of decay and ruin has been arrested; if it can be here held in check; we trust, that favourable events in the future providence of our God, who hath hitherto helped us, will, ere long, enable us to see our churches in a condition, better than any, in which they have been seen by the present generation.

The labours of the last year, which have now been reported, were painfully circumscribed; and in many instances abruptly terminated by the want of funds. In preceding years, the Directors were able to expend fifteen hundred dollars; in this but a little more than eight hundred. This deficiency is not ascribed to any disaffection toward the design of this Society: for on all sides we hear expressions of approbation; and prayers for success. All pecuniary exertions are, in a great degree, restricted.

No more occasional aid can be given to parishes, between this time, and the autumnal contributions. What is in, and what may be expected to be in our treasury, of available funds will be barely sufficient to fulfil our engagements to ministers, who have stated charges.

(To be concluded.)

From the Religious Remembrancer.

#### AFRICAN COLONIZATION.

*Extract of a letter from the Rev. Mr. BACON, to a gentleman in Philadelphia, dated Sierra Leone, March 10, 1820.*

MY DEAR SIR—I began to think myself almost inexcusable for not having a letter in readiness for the Nymph now bending her sails for London, but a vessel will soon leave us for Barbadoes, and another for Antigua, one of which, or both, might afford quite as eligible a conveyance as the Nymph.

We arrived on the 9th at 4 P. M., had generally a pleasant passage, have been sick, but all are well and in high spirits now. We were only 28 days from soundings to soundings; we have had considerable intercourse with the Sierra Leoneans, and find a general sentiment in our favour.

The Slave Trade is driving on at a bloody rate all along the coast, except here and down the Sherbro Country. Vessels are every week brought in and condemned here, having 50, 100, 200 or more slaves on board. We have the most favourable accounts of the Sherbro Country and its people. The white population of this place is thin, and hold all the offices of any importance. The coloured settlers seem to be a happy people, growing in prosperity. Indeed this seems to be a thriving place. This town (Freetown) is thronged with native Africans, either Timanys or Kroomen. They are as naked as nature, with the exception of a cloth, cap, or hat, on the head, and a cloth or handkerchief about the loins; they are a fine, athletic, hardy, strong, useful race of people. The Timanys I am not able to speak of with accuracy, further than that they are said to be a fractious and dishonest race; their country is up the Sierra Leone river. But of the Kroomen I can say more. By looking at your map, you will find between Cape Mesurado and Cape Palmas, two thirds of the distance from the former, a place called Settra Kroo, that is at least 400 miles from Sierra Leone. The Kroomen came all they way along shore with

their canoes up to this place, here they have a town, where they live and accommodate themselves, and labour for about \$4 per month, they occasionally return to see their families, and carry home their money. When they have got a Krooman's competency, they retire upon it and enjoy it with their wives and children. They are a faithful, honest, kind people, and without them the Sierra Leoneans could not live. "We no bring our wives and children here; we come for get money enough, and go to Settra Kroo again," is their language to us. Would not Settra Kroo be a noble place for a missionary station? "Kroo-man no kill." They are covered with tatooed devices and have "plenty" of sophies, gree-grees and charms about them; a hog's, a leopard's tooth, a smooth bone, a little bag about the ear, &c. John Me, the first that came to us, on hearing our evening prayers, and a word of exhortation from a coloured man, said, after listening attentively for a moment, "He speaks for God!" I asked him if he went to Christ; his reply was, "all for go to church when he mind to." I asked "do you sabby (know) God?" his reply was, "every body sabby God." His reply was given with exactly such a self-confident air, as I have seen in the manner of many a "moralist," who expects his *moralist* to save him. I was at a loss, for a moment, to determine, whether the *heathen* had learned from the *moralist*, or the *moralist* from the *heathen*; but another moment solved the doubt, *both* learned it from the *Devil*. You may depend on it, there is work for us here; there is work for missionaries; for teachers; for good men of all grades. I save a corner for a later date, and stop for this moment.

I add, after a ramble in the Kroo-Village, I am struck with wonder at the appearance of Native Africans. The sickly and depressed countenance of a Philadelphia, coloured man is not to be seen among them. A noble aspect, a dignified mein, a frank, and open, and bold wildman's demeanor! Sir, it is worth a voyage to Africa to see the Kroo-men. I was present at one of their amusements, not unlike a sort of

play or opera. Speakers, accompanied by a pleasant music on a kind of Shepherd's pipe; there were more than 100 present, seated on the ground in a circle. The speakers and actors in the centre. I could not understand them. I was there again beginning to puzzle myself in the mazes of speculation about the origin of this. I could almost persuade myself that they were becoming fast *civilized*, as *theatrical amusements*, seem to indicate a state of civilization above the savage life. I suppose the play I saw, and those performed in Philadelphia, have the one about as much religion as the other.

I have no corner left for more. Adieu my dear friend, the Lord bless us and you. S. BACON.

#### FOREIGN MISSION SCHOOL.

The annual examination of the Foreign Mission School was attended on Tuesday the 19th inst. by the agents. The pupils were examined in reading and spelling the English language. The more advanced scholars were also examined in English Grammar, Arithmetic, Geography, the Latin and Greek Languages, Natural Philosophy, Astronomy and Surveying. In these several branches the pupils acquitted themselves in a manner creditable to themselves and their instructors, and highly encouraging to the friends of the heathen. Some of the pupils exhibited decisive evidence of superior abilities and scholarship, and afforded a gratifying pledge of future usefulness among their countrymen. The school now consists of 30 members, 27 of them are now there, and 3 lately admitted are expected soon to join it. And what is more than all literary or scientific attainments in the view of the friends of Christ, one half of the members of the school at least give comforting evidence of having passed from death to life, and of being the sincere disciples of Christ. On Wednesday the 17th, at 11 o'clock the scholars formed a procession, and together with the agents and teachers, and such Clergymen as were present, repaired to the meeting-house, where an appropriate and animating discourse was delivered by the Rev.

David L. Perry of Sharon, from 1 Chron. xxii. 16, "*Arise therefore and be doing, and the Lord be with thee.*"

After the religious exercises, the public exhibition of the school was attended to in the following order:—1. Declamation in English by John Ridge, (a Cherokee.)—2. Declamation in English by Elias Boudinot, (Cherokee.)—3. Declamation in French by Simon Annance, (Canadian.)—4. Declamation in English by James Ely, (Anglo-American.)—5. Declamation in Otaheite by Stephen Poopoohe, (Otaheitan.)—6. Declamation in Malay by Arnold Krygsman, (Malay.)—7. Declamation in Owhyhee by George Sandwich, (Owhyhean.)—8. Declamation in Owhyhee by Samuel R. Capoo, (Owhyhean.)—9. Declamation in Owhyhee by John Irepooh, (Owhyhean.)—10. Declamation in Owhyhee by Richard Kriouloo, (Owhyhean.)—11. Declamation in Stockbridge by John Newcom, (Stockbridge.)—12. Declamation in Stockbridge by John Chicks, (Stockbridge.)—13. Declamation in Owhyhee by William Kummocolah, (Owhyhean.)—14. Dialogue. *The Cherokee Council*, respecting the removal of the tribe to the Arkansaw, according to the proposition of the American government.—*Courant*.

For the Religious Intelligencer.

#### LITERARY INSTITUTION IN OHIO.

##### TO THE PUBLIC.

At the first session of the Legislature of the State of Ohio, in the year 1803, a number of persons were incorporated by the name of the "Trustees of the Erie Literary Society," with power to locate a literary institution, and manage its concerns. The location was made at Burton in the county of Geauga, and a suitable building erected for the accommodation of a public school.

Shortly after this building was finished, it was destroyed by fire. Owing to this loss and the limited situation of the funds of the Institution, the Trustees were unable to proceed further in the execution of the trust reposed in them by the act of incorporation; and the business lay dormant for a number of years. But the population of the country having very considerably increased, and the state of Society having become such, that the want of a seminary of learning was sensibly felt, and deeply lamented, the Trustees thought it their duty to attempt to revive the aforesaid Institution. During the last year another building, by great

exertion, has been erected, and a public school commenced. But the Trustees find themselves in debt; they have no maps, books or globes, nor have they the means of procuring any; and they fear that this seminary, so important to the inhabitants of the surrounding country, will not flourish, unless they receive aid from those who reside in the older settlements, and whose disposition and circumstances will permit them to contribute for the purpose of encouraging science and religion in this new country. They have therefore authorised the Rev. Luther Humphrey, one of their number, to solicit donations in their name, and they would assure those who may contribute to this object, whether in money, books, or any other articles useful to the Seminary, that their donations will be gratefully received, and faithfully applied to promote the interests of the Institution.—By order of the Trustees,

PETER HITCHCOCK, Secretary.

Burton, April 11, 1820.

The subscriber has attended to the duties of his appointment, and has generally been received with kindness. Many appear willing to contribute some of their property, as well as their influence, to promote literature in the new country. Individuals in different places have contributed for this important object from one to thirty dollars each. It is true, but little money has been given; but books, and other articles necessary for the Institution have been contributed. It is expected the same branches of science will eventually be taught at Burton which are now taught at Yale College. It is believed, should this infant Seminary have sufficient funds, it may be a very great public benefit. Let the rich and the liberal devise liberal things respecting it; and may the poor not withhold the mite which they can spare.

Should individuals interest themselves to procure books, &c for the Seminary, boxes may be forwarded to Elcazar Hickox, Esq. Burton, Geauga County, Ohio, to the care of Davis, Center & Co. Albany. Donations may also be forwarded to Levi Tomlinson, Esq. Treasurer, Burton, Geauga County, Ohio.

It is hoped that those who have books and other articles which they can spare, and which may be useful in the Seminary for hundreds of years to come, will forward them from time to time as they may have opportunity. The Saviour hath declared, "It is more blessed to give than to receive." Let us never be weary in well doing. May we all be faithful stewards for God, and remember that we must give account of our stewardship.

LUTHER HUMPHREY.

Printers who are friendly to science will please to insert the above in their papers.

[We sincerely hope that this call from our brethren in the west will not be in vain. Science is the handmaid of Religion; and perhaps the benevolent cannot promote the cause of Zion more effectually than by fostering this

Infant Institution. A little aid may make it a nursery of piety, a fountain from which that growing and important section of the Church, may be furnished with Pastors.

The Editor of the Religious Intelligencer will voluntarily take charge of any donations that shall be offered.

#### THEOLOGICAL SEMINARY, AT PRINCETON, N. J.

##### *Extract from the Eighth Annual Report of the Theological Seminary, at Princeton, N. J.*

The number of students in the Seminary at the date of the last report was 56.

The highest number of students connected with the seminary at any time through the year, has been 70. The number now in connection with it is 67.

The following are the students which have been attended to through the year, by each class, viz. The **FIRST** class to the composition and delivery of sermons, and to the pastoral care. The class which at the commencement of the winter session, became the **FIRST**, to didactic and polemic theology, ecclesiastical history, and Church government.—The **SECOND** class to the original language of Scripture, the Scriptures in the English translation, Biblical history, Dr. Campbell's dissertations, didactic theology, and ecclesiastical history.—And the **THIRD** class which was formed the commencement of the winter session, to the study of the original languages of Scripture, of the Scriptures in the English translation, of sacred chronology, sacred geography, Biblical history, and Jewish antiquities.

At the close of each of the sessions in the year, the Board have attended to a careful examination of the students, in which they received entire satisfaction.

The Board with pleasure repeat a remark, which they have had occasion to make in former reports, that a spirit of missions exists among the students of the seminary, and appears to increase. Numbers of those who studied in this Institution, have through the year been actively and successfully engaged on missionary ground in different parts of the United States; and within a few weeks, one of the seminary, viz. Mr. Epaphras Chapman, in company with others, set out, under the patronage of the United

Foreign Missionary Society, on a mission to the Osage Indians.

The Professors have reported the sum of 2612 dols. and 61 cts., as raised by societies and individuals for the support of necessitous students.

Through the past year several valuable books have been presented to the Seminary. In this way there have been added to the library ONE HUNDRED AND THIRTY-EIGHT volumes, and THIRTY-SEVEN pamphlets. The number of volumes now in the library is 1106, besides 500 Pamphlets.

#### LYNCHBURG BIBLE SOCIETY.

##### SIXTH ANNUAL REPORT.

The Board of Managers of the Auxiliary Bible Society of Lynchburgh, Va at an Annual Meeting of the Society June 5th, 1820, submitted the following

##### REPORT.

This Society consists of 108 members, of whom, three have become members for life, by the contribution of 30 dollars each; the remainder are annual contributors.

On the 1st of March 1819, the date of the last Annual Meeting, there was on hand, as per Treasurer's Account, the sum of \$318 63 Received since from annual contributors.

A donation from a friend to the Society.	313 30
From Mrs. Bruce, to constitute her a member for life.	30 00
A donation from the Hat Creek Baptist Association	30 00
A donation from the Concord Baptist Association \$2 53, and for the purchase of books \$4 47	46 00
By the sale of books during the year	28 05
	48 17

Amounting to 813 15

In the month of March 1819, immediately after the last annual meeting, 600 dollars were forwarded to the Treasurer of the American Bible Society, for which we received in part 100 Bibles and 100 New Testaments, amounting, with charges, to \$127 65.

In March 1820, the additional sum of 50 dollars was transmitted to the Treasurer of the American Bible Society. An order of the same date was made for the purchase of 150 Bibles and 150 New-Testaments, which was executed, and which amounted to \$194 50 leaving a balance of \$327 85, a donation to the National Society.

The number of Bibles and Testaments purchased by the Society since its organization, is 1168. The number distributed in the same period is 873.

On the last anniversary of the Society, there

were in the Depository 54 Bibles and 66 New Testaments. The number of books distributed since that date is 162 Bibles and 163 New-Testaments, making a total of 325.

At this date there are in the Depository and in the hands of the Managers, 142 Bibles and 153 New-Testaments.

Since the commencement of this Society there have been received into the Treasury \$1788 24, of which \$1664 40 have been expended.

Such, Brethren, is a succinct statement of the transactions of this Society. In surrendering their trust into the hands of their constituents, the Managers cannot but hope that the blessing of God has already attended their exertions; and they fervently implore his smiles on the future operations of this Society.

It is with mingled emotions of joy and gratitude that we contemplate the widely extending prosperity of the Bible Cause, both at home and abroad—In America and Europe—in Asia, and even in Africa. Since our last Anniversary, (a period of unparalleled pecuniary embarrassment throughout the whole commercial world,) Bible Societies had a degree of success, far beyond the trembling anticipations of their supporters and friends, as will appear from the following extracts, which we beg leave to read. [Omitted.]

From all which it appears to the managers, that there is much cause for gratitude to Almighty God, for what he has accomplished through the instrumentality of Bible Societies; and of renewed exertions in dispensing his heavenly charity to the many millions of our fellow men, who are in darkness, without God or his word, and consequently without hope in the world. The cause in which we are engaged is a good one. The distribution of the sacred Scriptures is a duty of indispensable obligation. In this work we may confidently expect the blessing of God; and from such exertions we may anticipate the noblest results.

Respectfully submitted,

WM. S. REID,	} Committee.
JOHN VICTOR,	
SAMUEL NOWLIN,	
JOHN C. REID,	

#### NEW-PROVIDENCE BENEFICENT SOCIETY.

The second anniversary of the Beneficent Society of New Providence, N. Carolina, was holden on the 17th of May, 1820.

The meeting was opened with prayer and appropriate sermon, by the Rev. Mr. Pharr from Heb. xiii. 16. *But to do good and to communicate forget not; for with such sacrifices God is well pleased.*

After which the Board of Managers presented to the Society the following

#### REPORT.

Brethren,—Through the kind Providence of God we are met together on this second an-

niversary of our Beneficent Institution, to review the proceedings of the past, and to confer on the best measures to be adopted for doing good the ensuing year. But, alas, some, with whose company and assistance we were privileged at our last anniversary, are now absent. While we review with satisfaction the success which has attended this small Society, we are called to the mournful duty of recording the death of the Rev. James Wallace, its generous patron and Corresponding Secretary. The lively interest he took in the concerns of this Society, is well known to every member. With his afflicted family and relatives, his bereaved congregation of New-Providence, and his numerous acquaintance who unite in lamenting his death, the members of this Board most cordially sympathize. While we gratefully cherish the recollection of his services, and while we are reminded of our own mortality by his death, we would hope, through divine grace, to be excited to work, with increasing diligence, the works of Him that sent us into the world; and to follow the example of our departed friend, so far as he followed Christ.

The duties devolving on the Board of Managers, have been few and simple, but not unimportant. We have with pleasure acted a humble part in directing one of the tributary streams of that river of God, which is to water the whole earth. From the funds of the Society, we have, in the course of the last year, sent one hundred and ten dollars to the American Board of Commissioners for Foreign Missions; we have expended twenty-two dollars in the education of poor children; and fourteen dollars remain in the hands of the Treasurer.

The Treasurer's account is as follows:

Subscribed the first year,	\$176	
second year,	112	288
Remains unpaid		29

Whole amount paid to the Treasurer, 259

JOHN PATTERSON, } Committee in be-  
JOHN LAWSON, } half of the Board.

In addition to the foregoing, the Society, at their last annual meeting, voted a further sum of \$65 to aid the funds of the American Board of Commissioners for Foreign Missions, which has been transmitted to the Editor, by J. Lawson, Esq.

#### FEMALE BENEFICENT SOCIETY.

On the 17th of May, 1820, the Female Beneficent Society of New-Providence, N. C. auxiliary to the A. B. C. F. M. was organized.

Mrs. SUSANNAH McKEE, President.

Mrs. AMELIA STILL, Treasurer.

As an earnest of their benevolence, the Society has transmitted to the American Board of Foreign Missions the sum of \$35 for the benefit of Missions and Schools among the Cherokee Indians.

## JUVENILE ZEAL ENCOURAGED.

It is stated in the *Charleston Intelligencer*, that several Schools in that city, have adopted the following plan, which we copy from the *Guardian*, for the purpose of recommending it to our readers.

Sir—If the following note which was circulated in this village a few days after the perusal of Mrs. Kingsbury's letter, contained in the "*Religious Intelligencer*" of Oct. 30, 1819, should be thought worthy of a place in the *Guardian*, the plan which it proposes, and which is now in operation, we hope will be imitated by every female school. The enclosed Tract, was read on one of these Saturday afternoons, mentioned in the note. Copies of it are scarce; and the little seamstresses express a wish to read it in the *Guardian*.

"Miss ——— intends devoting Saturday afternoon of every week to the special benefit of the little girls of her school, and any others who would like to accompany them. She takes the liberty to propose to them and their parents, that they spend this half day, in sewing for charity. It is desirable, therefore, that they should be provided with needles, thread and thimbles; that while their ears are listening to instruction, their fingers may be learning to sew, and their young hearts expand with benevolence towards their suffering fellow-creatures.

The object of this labour of love, is to relieve the wants of poor Indian children belonging to the Cherokee and Choctaw tribes, who have recently been placed in the mission schools at those stations, and who are reported to be very destitute of clothing; some even without a blanket with which to wrap themselves by day, or spread over them at night. Our missionaries who instruct them, solicit aid, and give information that any articles of plain wearing apparel, would be highly acceptable, and might be forwarded with safety, via New Orleans. Could any, or all of my scholars be furnished by their parents, with strong domestic cloth, sufficient to make one garment each, or coarse woollen yarn, to knit a pair of stockings, I doubt not there

would be mutual feelings of pleasure excited both in the breast of the giver and the receiver. And were they pure offerings, as to the motive, not only the blessings of the poor, but the blessing of God would come upon them. Parents, permit your children to meet me at the school room this afternoon even though some of you may be obliged to send them empty handed. Certain liberal ones will supply them with sewing materials. 'To beg, I am not ashamed, when it is to clothe the naked.' Something more is necessary than "Be ye warmed, and be ye filled." Children require covering, as well as food and fire. Let us then extend the mantle of our charity, and express by this figure of speech not only our love, but also our good works."

## AFRICAN COLONY.

*Philadelphia, June 14.*

Several letters have been received in this city from the agents of the government, dated after the arrival of the colony at Sherbro, on the Western coast of Africa, all of which are encouraging. The health of the Rev. Mr. Bacon and Mr. John P. Bankson, and indeed of all their charge, was excellent. It would appear that the most friendly reception was given them by the natives, and although the precise place for a permanent settlement was not determined on when the *Elizabeth* sailed, there was no apprehension of any difficulty on that score. Very soon after landing, Religious Societies were commenced, at which the natives attend with apparent solemnity and devotion. A Sunday School was immediately opened, embracing the children of the colonists, and more than forty of the native children, under the care of proper officers and of 12 coloured teachers.

## OBITUARY.

## REV. ELNATHAN WALKER.

June 4th, 1820.—Died at Homer, N. Y. Rev. ELNATHAN WALKER, Pastor of the Presbyterian Church and Congregation in that place, aged 40 years. We select some particulars from the *Courtland Repository* respecting this valued man.

Mr. Walker was born in Taunton, Mass. and was educated at Providence, R. I. He was ordained at Homer in October 1809.

Mr. Walker possessed an assemblage of amiable qualities. His house was a habitation of friendship and peace, open to receive his friends and acquaintance with the greatest cordiality. His mind was formed for society, and he possessed a talent of rendering himself

agreeable to those who were favoured with his company

As a Christian, he was diligent and exemplary. Though he was seldom carried out in high religious transports, yet he appeared to maintain a steady and solid hope in Christ, and an habitual peace in believing. He was a "lover of good men, sober, just, holy and temperate," in such a degree as rendered him a real ornament to the religion he professed.

As a minister, he set an example of prudence, patience and fidelity. He was a firm advocate for the doctrines of grace. He preached them plainly; and cheerfully and decidedly bore testimony in their favour on his dying bed. He was a friend to revivals of religion by the efficacious influences of the Holy Spirit. And with these the people of his charge have been peculiarly blessed. No less than three general revivals were experienced in the congregation during his pastoral connection with them.

The number of communicants in the Church at the time of his settlement was 99; during his ministry 468 have been admitted to the Church, which at present consists of 427 communicants.

During the revival, the winter past, he was exceedingly laborious in preaching, attending conferences, and visiting from house to house. He appeared to spare no pains by day or by night, which were necessary for the good of the flock. His last public performance was at a conference meeting, in the centre of the Society.

In the close of a well spent life, the blessings of that religion which he had experienced and taught to others, was more fully exemplified. As death approached, the hope which he had indulged for many years increased and brightened. He had many happy hours, so that his "sick bed," to use his own words, "was like a bed of roses."—He seemed evidently to enjoy a good degree of divine consolation and support.—With solemn composure he arranged his temporal concerns and set his house in order. He appeared confident that his time to die had come, and spake freely to the numerous and anxious visitants, as one that was about to appear in the presence of his Judge. He expressed great affection for his people, which was reciprocated by great numbers who came to his house. He was anxious to say something either by way of instruction, counsel, or warning, to every one that came in.

Near the last stage of life he exclaimed—"Come Lord Jesus, come quickly—thou knowest that I have been a great sinner; my only hope is in thee; take me to thyself, O Divine Saviour. I am about to leave my friends in this world, O Saviour of sinners, take me to thyself. Thou knowest that I have given myself to thee time after time; have not I done it without reserve? O Lord, thou knowest; thou knowest whether I have deceived myself. My confidence is strong—my confidence is strong in the Lord. Oh my

friends, I am just going into eternity; how important to be always ready. I am going, my friends, I am going to sing the song of Moses and the Lamb, for ever, and ever, and ever, and ever." The last words which he was heard to articulate, were, "Lord Jesus, receive my spirit."

His funeral was attended on the 6th inst. by a concourse of more than 2000 people, assembled to pay their last tribute of respect to departed worth. Eleven of the neighbouring clergy were present to participate in the affecting solemnities of the day. An interesting and instructing discourse was delivered by Rev Mr. Lansing, from Hebrews xi. 27 "*For he endured, as seeing him who is invisible.*" The scene was truly solemn and impressive. To behold the man, from whose lips we had so long and so often heard the words of eternal life, confined in a shroud and a coffin, in front of his desk, now mournfully vacant, and dressed in sable—to view the numerous and weeping audience listening to the melting addresses of the preacher, and the sacred music well adapted to the occasion, was a scene calculated to excite all the tender feelings of the soul, and to carry the mind forward to that momentous day when minister and people must appear before the judgment seat of Christ.

#### REPENTANCE ABSOLUTELY NECESSARY TO SALVATION.

Without repentance, the sinner would still continue to be a sinner; an enemy to holiness and to God, to happiness and to heaven. If he did not hate sin; it would be *physically* impossible, that he should forsake it; that he should love to practice holiness; that he should be cordially reconciled to God; that he should relish the happiness of heaven; or that he should desire, or enjoy, the friendship of virtuous beings. It would be impossible, that he should receive Christ as his Saviour; trust in his righteousness for acceptance; love his character; or welcome his mediation. At the same time, it would be *morally* impossible, that God should receive, or justify the sinner; unite him to his family; or restore him to his favour. To all things Repentance is plainly, and absolutely indispensable.

The views, which the penitent entertains of moral subjects, and the affections, with which he regards them, prepare him, and are indispensably necessary to prepare him, to partake of the favour of God, the employments of holiness, and the blessings of Repentment.

Evangelical Repentance is the beginning of moral health in the soul. At the commencement of its existence, the former, evil, morbid principles begin to lose their hold, and to have their power diminished. The divine Physician then first achieves his victory over the moral diseases, which were before incurable; and the balm of *Gilead* begins to restore its decayed and ruined faculties. From this moment, immortal health, the life of Heaven, returns to the languishing mind; health that cannot decay, life that cannot terminate; the youth of angels, which cannot grow old, but is formed to increase, and bloom, and flourish for ever.—DWIGHT.

For the Religious Intelligencer

LINES WRITTEN AFTER HEARING A  
SERMON ON THE DOCTRINE OF THE  
TRINITY, MAY 21, 1820.

Hail, Glorious Mystery! Truth divine?  
Welcome to this heart of mine;  
Expand, my soul, with sacred fire,  
While I this wondrous truth admire.

Father of uncreated mind,  
Who sent thy Son to save mankind,  
Thee would we love, Thee would we praise,  
Thy name we'll sing in endless days.

The "Light" that fills the ethereal throne,  
Shine gracious in the Eternal Son:  
Reflected in his glorious face,  
We see thy mercy to our race.

And now the Saviour claims our praise;  
Grateful, our hearts, their anthems raise.  
The First begotten from above,  
Descends with grace, and peace, and love.

Equal with God, he reign'd on high,  
Encircled with immensity.  
Vast condescension! Oh! how low;  
He stoops, to dwell with men below.

Now by his death upon the tree,  
Opens the gates of heaven to me.  
This precious gift all gifts above,  
Vouchsafes to us Jehovah's love.

Behold the Father reconcil'd,  
With looks of love, and visage mild;  
The Comforter, with blessings sends, †  
To turn his rebel foes to friends.

The Holy Spirit, next we praise,  
Great Sanctifier of our race—  
Thou art our God; to Thee we bow;  
Grant us thy saving influence now.

Thus we will bless the Sacred Three,  
Nor less rejoice in unity;  
For we unite the One in Three,  
And Laud Him to Eternity. A. N.

\* Romans viii. 32. † John xiv. 25.

RELIGIOUS INTELLIGENCER.

For the information of our new subscribers, we republish the following

CONDITIONS.

The paper is paged and folded for binding, each sheet making sixteen large Octavo pages, or 832 pages in a year, with a copious index at the close.

The price of the paper, exclusive of postage, is two dollars and fifty cents a year, if paid in advance, or three dollars to be paid at the end of six months.

Those who procure 6 subscribers, and are accountable for the pay, are entitled to the 7th copy gratis; and in proportion for all over that number.

Any company or individual who will take 12 or more copies, to be sent to one Post Office, the price will be two dollars if paid in advance, or two dollars and fifty cents to be paid at the end of six months, and the 13th copy gratis.

No subscriptions will be taken for less than a year—and all *arrears* must be paid before any paper is stopped.

Subscribers for the present volume, who do not give notice to the contrary before the last number is issued, will be considered as subscribers for the next.

All letters to the Editor must be post paid.

The Religious Intelligencer cannot live without *Patronage* and *Pay*. We are anxious to secure both: and would gladly vary the terms to the times; but from our many losses, delays and expences, we cannot publish it for less than \$2.50 cts. a year. This, with a deduction of every 7th copy, will reduce it to about \$2. We must rely on the patronage of those who pay in advance, or at least during the year for support.

The above conditions were published near the close of the last Vol. The very liberal proposal of putting the paper at \$2, with the 13th gratis, to those who pay in advance for 12 copies, has had a tendency to increase our subscription in many places. We have no doubt that 12 subscribers might be obtained, in most places, these hard times, with as little trouble as six at \$2.50. It ministers and others who are friendly to the Intelligencer, would use their influence in this way, the circulation might be greatly extended, the collections made easy, and the establishment as effectually supported.

N. B. Payment from old subscribers, received by the 1st of August, will be considered in advance; and from new subscribers, within 60 days from the time the paper is ordered.

ERRATUM—Page 29, column 2d, in the number given as added at the third communion, for 26, read 29;—and in the whole number added, for 142, read 145.

PUBLISHED EVERY SATURDAY,  
BY NATHAN WHITING.

PRICE { \$3 a year payable in 6 months.  
          { \$2.50 if paid in advance.